CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, JUNE 24, 1826. No. 25.

REVIEW.

The Power of Faith, exemplified in the Life and Writings of the late Mrs Isabella Graham, of New York. Second Edition, 1817.

THIS volume, though long since published, is perhaps known to but few of our readers. It was very recently put into our hands by a friend of the same religious persuasion with the subject of the memoir, who seemed to regard it as a record of more than ordinary excellence. In general we are far from approving this sort of books. There is a kind of sacrilege in thus revealing to the world the most secret thoughts of a soul in its intercourse with heaven. What has been committed to paper in the hours of private meditation and prayer cannot belong to the public, and very seldom may with propriety or kindness be exposed by the friends who survive the writer. We question if the mere hope of doing good is alone sufficient to warrant such a violation of what may be termed the rights of the dead.

In the present instance however there seems to have been less fault in this respect, than in most others. The memoir contains, it is true, a great deal of such matter as concerns the most private portions of the history of its subject. It is full of those sentiments, which were felt in the sacred seasons of self-examination and secret prayer—and only written out that they might be remembered by herself.—Still Mrs Graham appears to have sanctioned in some degree, this use of her private papers, to be made after her decease, by some expressions found in them, and her children not only allowed, but procured it to be done.

There is both in the life and character of this lady much to interest and instruct us.—She was a native of Scotland, and was educated in the principles of the Scottish church. Her grandfather having bequeathed her a legacy of some hundred pounds, she herself requested that it might all be devoted to the purpose of giving her the advantages of the best instruction. She accordingly was placed under the care of a distinguished instructor, and spent her early years in the undivided pursuit of intellectual improvement. And the subsequent events of her life shew that this appropriation of the bequest was not only a wise, but a most fortunate one

Having married Dr John Graham, a respectable physician in the British army, she sailed for America, and resided at Montreal and Fort Niagara, on Lake Ontario. At this period Mrs Graham is represented as possessing those accomplishments which give lustre to female loveliness; and entering with ardor into the gaieties of a life of amusement, without entirely losing sight however of those religious objects on which her pious parents had endeavoured to fix her regards. At the commencement of the Revolution the regiment to which Dr Graham was attached, was ordered to Antigua. And there by the sudden death of her husband the subject of this memoir found herself removed, with only a few days' interval, from a condition of enviable happiness, to one the most afflicted and desolate. In a strange land she was left, a widow, without friend or protector, and burdened with the support of a young family, whose only dependence was on her exertions. A scanty pittance was all that remained of her husband's fortune, and the bitter anguish of bereavement was rendered more keen by anxieties about the means of subsistence. This trial was rendered doubly severe by the habits of refined indulgence, which had been acquired during her more prosperous circumstances. At this period commenced a series of events which tasked to the utmost all the powers of the soul.—And with these commenced a new character in Mrs Graham. Her religious affections and principles, which had before had but a partial and interrupted encouragement, were now her chief resource. Affliction seems to have quickened her mind, and awakened it to efforts of which she had not supposed it capable.—And we cannot but admire the firmness and resolution with which this desolate woman prepared to enter on a course of the most arduous duty, and to submit to the evils of a painful lot. In the first acts of her new situation we discover one striking evidence of the power of virtuous principle. Two Indian girls were the property of her husband, and she was advised, when settling his affairs, to sell them. She rejected the proposal instantly—and no considerations of interest or want could alter her determination.

Leaving Antigua, Mrs Graham embarked with her children for the purpose of returning to her native land. The ship in which she took passage was wrecked, and while the greatest confusion pervaded the passengers, it is related that she manifested the most perfect composure. In a day or two after her preservation, Mrs Graham was once more welcomed to the house of her father. But he also had suffered adversity—and instead of imparting aid, was soon under the necessity of seeking it from the industry of his widowed child. She now manifested the reality and power of her religion by an assiduous application to a wearisome and difficult service, and cheerfully undertook to make provision for the wants of those dependent upon her, by personal efforts and sacrifices. "She laid aside," says the biographer, "her children's fine frocks and clothed them in homespun. She sold the butter she made, and her children were fed on the milk. Her breakfast and supper was porridge, and her dinner potatoes and salt." This to a lady of refined education, accustomed to all the luxuries of refined life, must have been no ordinary trial of christian principle.

After passing some time in this humble, retired condition, Mrs Graham was called to an employment more congenial to her mind, and which opened to her a sphere of extensive usefulness. By the help of some friends she was placed at the head of an establishment for the tuition of young ladies. That self-command, patience and energy, which had been cultivated by the trials of her low estate, were now of essential use to her in the management of her charge. "Her school soon became respectable in numbers and character. She was indefatigable in her attention to the instruction of her pupils. She discovered great good sense and judgment in the discipline of her school, and was so successful in her endeavors to win the affection of all who were entrusted to her care, that not a few remained her attached friends to the close of her life.

Although when she commenced this establishment, Mrs Graham was dependent on the pecuniary aid of others, no sooner had she acquired the means than she evinced the disposition to the practice of that beneficence which became afterward the most prominent feature in her character. She remitted to the daughters of indigent clergymen one half the regular stipend, "Believing that the use of small sums of ten, fifteen, or twenty pounds on hand, would be serviceable by way of capital to persons in a moderate business, she was in the habit of advancing such sums, refusing all interest and receiving the value in articles which they had for sale." A distinguished lady among those who were her patrons, made Mrs Graham the frequent almoner of her bounty, an office which she discharged with delight.

It being stated as a matter of regret that poor people when sick suffered greatly, who yet while in health supported themselves by their labor very comfortably, Mrs Graham suggested the plan of a saving fund—and thus gave rise to a Society for the relief of the destitute sick. By taking an interest of this kind in the condition of others, much good may be done where the means of positive almsgiving are small. In 1789, the subject of this memoir removed to America, and established herself in New-York. In that city she became eminent for a most extraordinary devotedness to the cause of Christian philanthropy. Merely to enumerate the several spheres of charity of which she was the centre, would put to the blush the crowd of inactive disciples of the same master. Her temporal circumstances were not so much improved, as her heart was enlarged. It seems to have been her resolution from the first, to testify her sense of that goodness to which she had herself been so largely indebted, by zealous efforts for the relief of others. If she remembered her past afflictions it was not for the indulgence of morbid sensibility, but rather for the sake of applying them as powerful motives to the practice of that duty, which requires us to "weep with them that weep." As her condition in life was improved, she became of course more the object of esteem and notice. Yet the use she made of her advancement was the farthest removed from pride and selfishness. She rejoiced in those connexions which brought around her a circle of enlightened, refined, and affluent friends. But her influence over them was exerted in earnest endeavours to draw their patronage toward some one of those many benevolent objects, which she had so heartily espoused. During the prevalence of the yellow fever in 1798 it was with difficulty that Mrs Graham was dissuaded from going into the city to attend on the sick. When her whole time was at her own command she entered upon a more systematic course of charity, and devoted a large portion of every week to visiting the abodes of want and sorrow, and to active labors for the relief of distress. It would highly gratify us to be able minutely to describe her various benevolent exertions. No Christian can help admiring the zeal, energy and perseverance of her charity. Even when past her seventieth year, and burdened with many of the infirmities of age, she was found among the efficient friends of another philanthropic institution. Several very heavy calamities befel Mrs. Graham after her removal to America. Indeed so frequent and severe were her personal trials, that one could scarcely have expected her not to have been absorbed by them, at least for a time. But we discover in her history no such defect. In no instance does private grief appear to have been indulged at the expense of Christian duty. Some of her most interesting deeds of mercy were done while her own heart was bleeding in secret over unsolaced woe. And if personal sorrows had no power to weaken her devotion to the good of others, much less had any of the blessings of her condition. She was remarkable for a jealous watchfulness against the inroads of selfishness. When speaking of her happiness in being favored at the close of her days with an exemption from the cares which had embittered former years she would often check the exultation with some reference to her own unworthiness compared with the claims of her merciful Preserver.

The religious opinions of Mrs G. were strictly Calvinistic. We have been struck with the difference between her language on the leading subjects of her faith, from that of those who are called by the same name among ourselves. Indeed this little volume furnishes abundant evidence of an alteration in the phraseology and the doctrine too, of Calvinistic believers. This excellent woman was not however imbued with that spirit of bigotry which would have made her treat as foes such as walked not with her. She was just and even generous in her estimate of character, and some of her warm friends and admirers were of a different sect. Perhaps no person ever held so consistently and firmly to her creed with a heart more enlarged in its benevolence. We do not trace the peculiar excellencies of Mrs Graham's character to her peculiar views of doctrinal theology. The most conspicuous qualities which her life evinces, are a firm reliance on God in all circumstances, and an ardent desire to express her gratitude to Heaven by doing good to men. Perhaps few would wholly approve some of the methods by which her trust in Providence was manifested. Yet none can help regarding with religious delight the proofs she gave of the power of that holy trust amid the storms of life, and the filial submission with which she bowed to the chastening hand of that Being on whom all her hopes rested. Let one reflect on the sketch we have given of her history, and compare it with the record of her virtues, and he will find enough to instruct as well as to excite his admiration. He will perceive how much may be cheerfully borne with religious supports to sustain the mind, and how much may be faithfully done with religious motives to animate it. We cannot better enforce our remarks than by the words of the reverend gentleman who was called upon to speak publicly in testimony of Mrs Graham's worth—

"Here was a *woman*, a *widow*, a *stranger* in a strange land, without fortune, with no friends but such as her letters of introduction and her worth should acquire, and with a family of daughters depending on her for their subsistence. Yet within a few years, this stranger, this widow, with *no means* but her excellent sense, her benevolent heart and her persevering *will* to do good, awakens the charities of a populous city, and gives to them an impulse, a direction, and an efficacy unknown before. What then might not be done by *men*, by men of *talent*, of *standing*, of *wealth*, of *leisure?*"

The book we have placed at the head of this article must derive its whole value from the facts it contains. It is badly made up and we do not think the selection from Mrs Graham's papers can have been the most judicious. There is too much effort on the part of the biographer to appropriate the virtues he delineates as the product exclusively of particular religious doctrines which, as we conceive, had little or nothing to do in the formation of her excellent character. We rejoice that similar excellence has been found among almost every denomination of Christians.

BIBLICAL CRITICISM.

John xvi. 23. "In that day ye shall ask me nothing—verily, verily I say unto you whatsoever ye shall ask the Father in my name he will give it you."

This passage has been supposed to forbid prayer to Jesus Christ, and to furnish clear evidence in favor of the doctrine, that to the Father alone all prayer should be addressed. Yet another interpretation is sometimes offered, which if it prevails, must remove these impressions. It is said that the Greek verb corresponding to the English "ask," in the first clause of the verse, has not the meaning of *pray*, but signifies to inquire, to put questions. And it is proposed to read the passage thus—"In that day ye shall *ask me no questions*—verily, verily I say unto you, whatsoever ye shall ask the Father in my name, (praying to him,) he will give it you." But who can consent to this change? Was Jesus accustomed to express himself with so much confusion of meaning? What relation or connexion is there between asking questions of Jesus, and the assurance that if we asked favors of the Father he would grant them? It would seem that ideas so remote could not have been joined together so nearly, and uttered in the same breath. Besides, it surely was a needless thing to warn the disciples not to do what, in the nature of the case, was *impossible* to be done. Nor did they require to be informed that after their master had gone up into heaven, they could ask him no more questions as they had been used to. The whole passage is thrown into confusion by such a rendering—and the first clause becomes, to say the least, superfluous. A plain man will prefer to understand Jesus as saying "in that day ye shall ask me for nothing—ye shall address no petitions to me—but whatsoever ye shall ask of the Father in my name he will give it you."—This interpretation is confirmed, by verse 26th. "In that day ye shall ask in my name, and I say not unto you I will pray the Father for you," &c. If we substitute the word "*inquire*" for "pray" in this sentence, we shall destroy the sense,—"I say not unto you I will inquire of the Father—for the Father himself loveth you." The love of the Father for them might be a very good reason why he should grant favors on being asked, without the Saviour's praying for them. But we do not see what relation it has to any mere inquiry, or how it should hinder it, if needful. The verb which answers to "pray" here, however, is the same which occurs in the phrase "ye shall ask me nothing." We find it also in the same sense, in John xvii, "I pray for them. I pray not for the world. I pray not that thou shouldest take them out of the world." Indeed there can be no dispute about the propriety of attaching the signification of prayer to either of the verbs, where the context does not forbid. Both are used where mere inquiry is intended. Both are also employed to express religious supplication. We think consistency demands in the present instance that we should construe each in the same way. We refer to the immediate context, to words uttered in the same breath, to the *last* clause of the verse itself, and think the question decided what meaning belongs to the verb "ask" in the phrase ye shall ask me nothing. This text is but one of a thousand, however, which go to prove that the Father and not Jesus Christ is the proper object of religious worship. When the disciples said to their master, "Lord, teach us to pray," he replied, "when ye pray, say our Father," &c. It may fairly be presumed that Jesus would have adverted on this occasion to the Trinity if there be any, and have disclosed, to his followers his own claims to divine honors. But neither then nor at any other time did he intimate a threefold distinction in the object of worship. His injunction always is "pray to your Father." And it is his declaration that the true worshippers worship the Father.—Nor only so, he himself prayed to the Father, calling him Lord of heaven and of earth, the only true God. No words of Jesus can be made to speak of a Trinity or to authorize the worship of a Trinity. They who pray to the Father only have the warrant of the most explicit command of their master, and his uniform language and example. Let the Trinitarian produce a passage in which it is enjoined on us when we pray, to say, God the Father, God the Son, and God the Holy Ghost," and we shall not fail to unite in that form of address. Till then he must allow us to abide by the direction of our Lord and when we pray, to say "our Father." If further authority is demanded however, we can add that of the apostles and their converts. Paul commands us in all things, "to give thanks unto God and *the Father*, in the name of our Lord Jesus Christ."—"I bow my knees," says he, "*to the Father* of our Lord Jesus Christ," "To God only wise be glory through Jesus Christ,"—"Blessed be the *God* of our Lord Jesus Christ, the *Father* of glory."—Such also is the language of the rest. They none of them have left us any forms of devotional address in which the trinity is the object of prayer. We may confidently refer to their writings in proof of this assertion. It should be remembered too, that if the Trinity were the proper object of christian adoration, it would have been necessary for the Apostles to have repeatedly enjoined on their converts that form of worship which this implies—to have explicitly and with authority taught them to pray to God in three persons. So novel must have been the doctrine, and so contrary to their former habits must have been this kind of address to God, that the early converts would have needed perpetual cautions to prevent them from forgetting how they ought to pray. Nothing of this is found in the New Testament. There are admonitions on every other subject of interest, but not one about neglecting the new mode of worship.—It seems little likely that the Jews would so easily have adopted the notion of a Trinity as never to have reverted to their old custom of worshipping the one God in one name.

It may be acknowledged that the disciples of Jesus did not pray to him while on earth, "when they were in so great darkness with respect to the nature of his character and kingdom." Did they however at a subsequent period, after he was taken from them? If so, we shall find the instance recorded, no doubt, in the Acts of the Apostles. But what is the fact? There is not a solitary example of prayer to a Trinity. We are furnished on the other hand with a most remarkable instance of strictly Unitarian worship. It is the prayer offered by some of the early converts in company with Peter and John, "They lifted up their voice with one accord and said, Lord *thou* art God who made heaven and earth. Of a truth against *thy holy child Jesus*, whom thou hast anointed, both Herod and Pilate and the people were gathered together, against the Lord and against his Christ. And now Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus." It is plain that the person addressed is *the Father* of Jesus, and that he is addressed as *God alone*, who made heaven and earth. It is also plain that the disciples did not consider Jesus as the independent cause of miracles, but his Father, whom they besought that miracles *might* be done in the name of his holy child. If the worship of a Trinity had then begun to prevail among Christians it is most unaccountable that there should have been on this occasion no allusion to it. In our own times we find that a man no sooner embraces the Trinitarian faith than his prayers abound with the language appropriate to his creed. Who has attended the worship of a believer in the triple distinctions of the Godhead, and not known this? But was it any less natural that the early Christians should have discovered a similar partiality to the language of their new faith, than that we should, to whom the subject is so familiar? Would not the disciples have felt it their duty in every public prayer to introduce the distinguishing part of Christian worship, that by which, more than any thing else, it was made to differ from the Jewish forms of prayer. Had they less zeal for the Trinity, less desire to honor Christ, than modern believers? How happens it then that we discover in the whole history of the Acts of the Apostles not the least allusion to the doctrine of three persons in one God, nor any instance of worship addressed to the Most High under the name of the triune God? But we may be referred to the case of Stephen as at least a proof that divine homage was paid to Jesus Christ. But let any impartial man examine the account of the death of that martyr, and he will escape all error on this point. It runs thus: "He being full of the Holy Ghost, looked steadfastly up into heaven, and saw the glory of God, and Jesus standing on the *right hand* of God, and said, behold I see the heavens opened and the son of man standing on the right hand of God." Here are *two* distinct objects before his mind; and we have afterward *two* distinct addresses to them. First—"they stoned Stephen, calling upon and saying, Lord Jesus receive my spirit." Then it is added, "and he kneeled down and cried with a loud voice, Lord lay not this sin to their charge." This last is a separate act, and is truly a prayer. The former is addressed to a distinct person, and is not properly a prayer in the highest sense of the word. It would be hard to say why the act of *kneeling* was limited to the last, if both were addresses of the same nature to one and the same being. Thomas is also referred to as an evidence that Christ was addressed as God on earth. But what was the evidence by which he "was overcome?" "Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless." And of what was this to give him evidence? Not surely of the godhead of Jesus, but of his resurrection. And was there any thing in his exclamation but what was produced by this evidence operating a conviction? Suppose that a parent should see a son long lost and supposed for many years to have been dead, enter the room, and in the sudden rush of emotion should cry, *My Lord! My God!* would that prove the deity of the child? Thomas' exclamation is exactly of that kind, and proves no more. Putting his fingers through the prints of the nails on Jesus' hand, was certainly not likely to suggest the idea of his being God. The relation which Jesus Christ sustains toward mankind, and his peculiar offices as the mediator between God and men, give a peculiar propriety to the language so often quoted from Revelation—"blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb forever." We have only to remember the declaration that it was God who highly exalted Jesus, and that from his *Father* he *received* power and glory, to escape all misconstruction of such language. It does not follow that Jesus had divine honors paid him in heaven, from the circumstance, that with an ascription of gratitude and praise to God is connected one to him, any more than we can infer the divine worship of David from the declaration that the people "blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord and the King." The agency of Jesus Christ in the work of our salvation entitles him to honor, and that honor no Christian can desire to withhold. Nor do they withhold it, who, obeying his divine command, direct to his Father alone supreme adoration. If we err in not praying to Jesus as we do to God, it is from our too strict adherence to the injunction "when we pray, say our Father," we only abstain from attributing to him—that which he himself uniformly disclaimed—underived power. We remember his reply to the mother of those young men who besought him to grant them a place on on his right hand and on his left in his kingdom,—"It is not mine to give."

SELECTION.

A great deal of care is needful in our mode of disposing of the sometimes absurd and often strange and teasing questions of children.—The first efforts of mind like the first movements of the body may seem proper subjects of mirth to the observer. But it is not safe to meet thus the advances of the infant who looks to its elders for guidance at every step. The sense of shame is very early in its operations, and being laughed at is no comfortable thing even to a child. Do not expect to be sought a second time with readiness for information, by one, whose inquiries, however simple, you have put by with an emphatic "pshaw; nonsense!—how do I know." Much less suppose that the crude conceptions of a child will be as frankly exposed to you, after you have made them your sport. If a question can be answered it ought to be—and that in such a way as shall serve to correct the mistakes of him who presents it without causing him to feel as if he ought to be ashamed for having made them. And there are other methods of allaying a curiosity which you are unable to satisfy, than harshly shutting up the lips of the little inquirer, by a frown or driving him, as a troublesome intruder, from your presence. Surely no parent would grudge a half hour's time from any pursuit, to be devoted to the communication of that knowledge, which being eagerly asked for, cannot fail to be received with pleasure, and may therefore be the better remembered. Similar cautions might be made in regard to the manner of treating the mistakes of children. Let me relate an anecdote of a child of five years which lately came under my knowledge. He was a boy of quick feelings, and one of the most pertinacious little questioners I ever saw. Being at a country village not far from the city, he was eager to make use of the liberty he enjoyed there, by going into every house and shop, and seeing what every body in the neighborhood was doing. One afternoon he sauntered with some other children till they came where

through the open door of a shoe-maker's shop, were seen half a dozen men smartly plying the thread and awl. Charles had never seen this work done—and sat himself down immediately to look on. An hour or two after he came breathless into the parlour, where his friends were sitting, and burst forth with the history of the wonders he had witnessed. He had gained a pretty good notion of the employment, but did not know what was attached to the thread in order to pass it so quickly into the hole made for its reception, nor the name of the instrument by which the leather was pierced. He said "the man was sewing up leather with a fork and some twine with pig's feathers on the end of it." A loud laugh broke from the company, which made the little fellow color deeply, and instantly run out of the room. He was seen to go directly to the shop he had lately quitted, and his return was awaited with some impatience. In a few minutes he entered again—but with an offended air he exclaimed, "I have asked the man and he told me they are bristles, and he makes the holes with an awl. Why did'nt you tell me and not go to laughing at me?" His rebuke was felt and recollected." *Letters to a Parent.*

CHRISTIAN REGISTER.

SATURDAY, JUNE 24, 1826.

The gentleman who it was stated at the annual meeting of the American Unitarian Association, would probably undertake the management of the Christian Register, has so far recovered his health as to assume the duties of editor. The paper is still published by the Association, and communications will be addressed to the Editor of the Christian Register, care of Mr David Reed, 81 Washington street.

We regret that the editor of the Galaxy should have allowed his disapprobation of a particular measure, to lead him into any unjust or unkind remarks on an individual. The communication in a late Register, on the subject of a mission to India, was not written by the gentleman to whom it seems to be attributed; and we cannot but hope that the person who took occasion from it to throw out insinuations calculated to wound the feelings of one whose character and situation should have secured him against such notice, will feel and acknowledge his error.

A wrong impression prevails, we know not to what extent, respecting the interest felt by the Unitarian Association, in the success of efforts made in behalf of Rammohun Roy and Mr Adam. The Executive Committee of the Association, in their annual report, the publication of which has been delayed by unavoidable circumstances, were careful to state that, though letters had been addressed to those gentlemen, they had been written merely for the advantage of a mutual correspondence and the Committee did not intend to engage in any measures for the support of foreign missions. The individual opinions of the members of the Committee may be in favor of such objects, and they have believed it to be their duty, as individuals, to advocate the proposed exertions in favor of India They have also considered the Christian Register a proper means of urging such exertions on Unitarian Christians, but they have avoided any steps by which the Association should be pledged to co-operation in these measures. This explanation is offered, that objections brought against a single project may not be considered as affecting the Unitarian Association, which, it is hoped, recommends itself on principles that will secure for it the approbation of all Unitarian Christians.

In most of the remarks which have appeared in the public prints, unfavorable in their character to the projected efforts of Unitarians in aid of the christian cause in Calcutta, we perceive it is thought by the writers, that both the practice of Unitarians hitherto, and their avowed principles are at variance with all such plans. This is not we believe a correct representation of their case. Because Unitarians have not been embodied for the support of any existing foreign missions, it does not follow that they or their faith should be regarded as hostile to all missionary enterprise. It has often been explicitly stated that our objections as a denomination, to missions, have had reference almost exclusively to the prevailing modes of conducting them. We are not indifferent to the diffusion of Christianity. But we have wished to attempt only where we had good grounds to expect success, and have thought it better to do nothing than to do in vain. Whether our judgment respecting the operations of others has been correct or not it certainly is very natural that we should have taken no share in their projects, while we retained an unfavorable judgment of their character and tendency. And we believe there has really been no change of opinion among Unitarians in regard to most of the existing missions. If they were invited now to participate in the support of these, very probably the same answer would be given as has always been given. The change has not related either to the principle itself upon which all missionary effort is avowedly founded, that christianity is in its nature adapted to be a universal religion, and all christians ought to desire and endeavor, if possible, that it should become so. There is nothing in the faith of Unitarians contrary to this principle, or which should lead them to oppose the exertions which are its natural results. Nor have Unitarians maintained that the diffusion of christianity was not desirable, or discarded the notion that christians are bound to communicate this richest of their blessings to such as need. If there has been any change, it has not concerned the general duty involved in missions, nor altogether the disposition to perform that duty, but the *call* and the *opportunity* for doing what we might to spread the gospel with a prospect of success. It has not till recently seemed to us that "an effectual door" was opened for our exertions. The practicability of the existing plans of operation in the missionary field was by many more than doubted, and the benefits to be expected from preaching christianity in a form, which we deemed unscriptural were not rated highly. These and similar causes have produced hitherto that seeming reluctance to all participation in the missionary enterprise which now that we are solicitous to do something, is remembered against us. If, however, any think that Unitarians *might* and *would* not in time past do what they now wish to do, let them say, if former negligence be ever an excuse from present duty—if the errors of the past should be suffered to prevent us from better conduct in future? The merits of the proposed plan for the aid of our friends in Calcutta, are wholly independent of the character of any sect. We are asked to assist in the endeavor to establish permanently in that city those institutions, which are our own most precious privilege. We are asked to help—not such as have done nothing for themselves, but those who have given us a pledge of their sincerity and good faith, in a series of zealous labors and a liberal amount of pecuniary advances.—We are asked to contribute not to any scheme of mere proselytism, but to the noble purpose of erecting a christian temple, and establishing a christian ministry, for the benefit of many who already are our brethren in the faith, and of many more who manifest a disposition to attend to the evidences of the gospel and inquire into its truths. True, we *do* anticipate as the end of our labors the introduction of that form of doctrine, which we profess ourselves, into India. But not for its own sake—not because we would have a band of unitarian Hindoo converts to set over against a company of trinitarian Hindoo converts, without regard to the consequences of either belief. No. We would make Unitarians for the sake of making christians. For we are persuaded that the form in which we present christianity to the native mind, will be far the most likely to produce conviction of its heavenly origin, and to secure afterward the christian spirit and virtues. But that spirit and those virtues are what we wish to communicate. Who that has felt their power or witnessed their fruits, would not wish so too?

We think our readers will derive much satisfaction from the perusal of a tract just published on "the *Religious Phraseology of the New Testament and of the present day.*" The able writer, whom we have quoted under the Devotional head of this paper, has observed in one of his Essays. "I am afraid the accustomed Diction of evangelical religion must be pronounced barbarous; for I suppose it will be instantly allowed that the mode of expression of the greater number of evangelical divines and professors, is widely different from the standard of general language." And no one who has been much conversant with most of the religious sects around us, can have failed to perceive enough to confirm this statement to a very considerable extent. We have long been familiar with most of the terms which are in use as the dialect of orthodoxy,—yet may not the less rejoice to be furnished with a commentary, which shall separate the portion truly scriptural from that which is purely sectarian, and give to each its appropriate explication. The author of this tract has done what we require. His pages are calculated to scatter the mists in which the language of religion has been too often enveloped, and to prepare the mind for a clearer perception of its truths.

By the politeness of a friend, we have been favored with the perusal of a letter from a gentleman residing in Augusta, Geo. containing some interesting accounts of the progress of Unitarianism at the South. We have liberty to extract the following.

"A great change of religious opinions has recently taken place in Augusta. About two months ago the Rev. Mr Whitaker came to this place on his way through the Southern States. He proposed to remain a few days and preach, but was informed that should he attempt it, there was little probability of his having any hearers. So great had been the prejudice excited against Unitarians, that few would be induced to attend their public worship. When it was generally known, however, that he was in town, several gentlemen called upon him and persuaded him to deliver an evening discourse. He consented, and they procured him a room in the Academy.—He had but fifty hearers on the first evening. Afterwards the audience was largely increased, and great inquiry arose about the doctrine preached. Mr W. on leaving Augusta, went to Charleston, and procured us the services of Rev. Mr Gilman, who remained here about a fortnight. When he preached, no room could be procured large enough to contain the numbers who came to hear him. A meeting was soon called of those friendly to the cause, to form a society. A committee was appointed to solicit subscriptions for the support of a clergyman for one year. Four hundred dollars were obtained the same evening, and the next day a sufficient sum to make a salary of one thousand. Mr Whitaker was accordingly engaged for one year. 'We have a spacious room in the City Hall fitted up for public worship until a house can be built. Great opposition is made on the part of other churches. There is a general demand for pamphlets, and a disposition to read in order to discover the peculiar tenets of a denomination so much spoken against."

Extracts from the Correspondence of a Gentleman travelling in the Western States.

LEXINGTON, FAYETTE COUNTY, June 6, 1826.

At Athens I was introduced to President Wilson, and the Professors of the institution. They are firm Presbyterians. There is but one meeting house in the town, and that a small one story building, belonging to the Methodists. The Presbyterians occupy the court house. The Presbyterians and Methodists are nearly equal as to numbers. There are several christians in the county, but as I staid at Athens but one day, I had not time to visit them. From Athens, I rode to Chilicothe, Ross County, 50 miles. On examining my packet of letters at my arrival, I found I had not a single letter to a person in the place. This was the consequence of a change in my anticipated route, viz. visiting Chilicothe, instead of Jackson. From general inquiries, I learnt that the town contained about twenty eight hundred inhabitants, that the Methodists were generally thought to be the most numerous, and the Presbyterians next. The Episcopalians and Baptists are few. There are some Universalists, but they seldom have preaching; there are also some scattered christians, but I could hear of no societies among them.

From Chilicothe, I went directly to West Union, 60 miles, Adams county. I was there introduced to Mr Burgess, the Presbyterian clergyman. Mr Burgess stated that there were three Presbyterian churches in the county, of a hundred members each; that his church numbered an hundred and thirty. The Methodists, in 1824, made returns of eight hundred and fourteen, as members of their society in this county, under the head, "Brush Creek." There are a few scattered christians in this county. In Brown county, joining Adams on the West, I was informed the christians were very numerous. In this and the neighboring counties, the sabbath and its institutions are punctually attended to; sunday schools are very common, especially among the Presbyterians.

Monday, 29th, I rode 17 miles to Maysville, on the Kentucky side. The gentleman to whom I had a a letter, was absent. I learnt that the place contained respectable Methodist, Baptist, and Episcopal churches.

Wednesday, 31st, I arrived at Paris, where I visited the venerable Mr Eastin, from whom I expected more information than from any other source in the West, but I was disappointed. I found the old gentleman confined to his bed, and he thought near his grave. He is the same Eastin, whose letters are published in the Unitarian Miscellany.—I went the next morning to Georgetown, the shire town of Scott co. I there saw Mr Stone, the acknowledged head of the Christians, throughout this, and the western states, both as a writer, and a preacher. He informed me, that Mr Badger had visited him last winter, for the purpose of ascertaining the state of the Christian church; that during his stay, an assembly of the elders was called, and the number of churches, preachers, and church members, was committed to writing, and given to him as official information to lay before the public; this he has done in the Gospel Luminary. You will find these contain minute information, and as far as my observation has extended, it is correct.* Mr S. farther states that his denomination approve of the Christian Disciple, a few copies of which are in circulation among them. They are about publishing a periodical work at Cincinnati; Mr S. is appointed editor. They have published a new edition of Mr Worcester's writings. Mr Stone is noted as a worthy, and pious man; once rich, but he has emancipated his slaves at the expense of the luxuries of life, though he still possesses a competency. He states that the Christians are opposed to slavery, which renders them unpopular with many. The preachers among them have freed their slaves. There are several professional men among the Christians in that state. While with Mr Stone, I attended a union monthly prayer meeting, of the Christians, Methodists, and Baptists. They maintained perfect order in their performances, which were of a respectable literary character, and shewed a constant reading of the scriptures. There was neither shouting, groaning, or screaming; the one that prayed last invited some one to succeed him; the house was full and the audience, to the number of 300, were respectable, serious and attentive; the house belonged to the Christians, and is situated in the centre of Georgetown.

* An abstract of the intelligence in the Luminary was given in the Christian Register of April 29th.

Extract from Hon. G. T. Irving's Address on the opening of the New York High School for females.

It is from the mother that the infant mind receives its first impressions, and its earliest bias. And who is there of us, that looks back upon his days of childhood, but must affectingly feel the truth of this observation?

Who was it that first taught the infant tongue to lisp the elementary principles of learning? Who first taught the infant knee to bend in prayer, and directed its aspirations to a being all perfect and benevolent? Who was it, that with assiduous care sowed in his ductile mind those seed of virtue, which in after life have produced such a rich harvest of blessing to itself, and of usefulness to others?—For these and countless acts of kindness, it is indebted, and almost entirely indebted, to maternal tenderness. There is no affection so untiring as the affection of a mother; there is no solicitude which equals her solicitude for the welfare of her offspring. The anxiety with which she watches over their years of helplessness, the patience with which she assists them to develope the infant faculties which they possess, the pride which mantles in her bosom as she marks their progress in knowledge, the light which beams from her countenance at every fresh display of talent and of mental excellence. These heartfelt emotions, these looks of gladness, speak more eloquently than language, the watchfulness, the strength, and the endurance of maternal affection.

And if such is the power of maternal feeling, how important that those who will thus have the moulding of the infant mind, should themselves be thoroughly instructed! The stamp to character is then given—the impression made in infancy is lasting—the real germ of the future man is formed at that period.—Long before his faculties shall be matured, he may have received an inclination different from that for which nature originally designed him, and which never can be entirely removed. For while we do justice to the female character, it must not be forgotten, that no greater evil can happen to the young, than to be left to the care of mothers ignorant or depraved. Maternal influence will still prevail, but how improperly may it be directed; maternal affection will still be there, but oh, how perverted in its usefulness! Spoiled by indulgence, or depraved by the force of a bad example, the spring-time of life will be suffered to run to waste, and those precious moments will be lavished in idleness, or what is worse, will be debased by vice, on the wise improvement of which, their future usefulness and prosperity must depend.

How much talent has been lost by the misapplication of those golden hours; and which misapplication has been occasioned more by the inconsiderate and perverse conduct of those who then unfortunately had the power to control, than by the follies and effervescence of youthful passion and extravagance! How also may false notions, and inveterate prejudices, and against which, a powerful mind in after life, has been able with difficulty to contend, how may these be traced to the enduring impressions made upon the mind in childhood! Though age shall have ripened the faculties, and though reason may refute, and innate manliness of character may generally cause the mind to rise superior to these delusions, yet the impression made by them in early life, will still be there; and its power will be felt in those moments of despondency when the strong faculties of the mind have been wearied into lassitude by over exertion, or have been subdued and broken down by misfortune.

The intellectual improvement of children does not generally arrest a father's attention, until after the years more properly belonging to infancy have passed. Engaged in the active pursuits of life, he has not leisure, nor indeed does it appear to him essential, that his time should be devoted to the mental improvement of his children. Their early instruction is therefore left to a mother's watchfulness, and he reserves his own immediate attention for their riper age; yet before the child shall be taken under his especial care, its habits, its disposition, and its mode of thinking and of acting may be radically formed, and these may entirely counteract all his judicious efforts for the correct education of his children.

I repeat it, therefore, it is all important that those who will early have so much influence over the young, and in consequence over their after conduct, should at the same time have the ability to instruct them.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—A Sermon, on "The Doctrine of the Trinity," by the Rev. E. Cornelius, has recently fallen into my hands. Having already seen it highly recommended in the Recorder and Telegraph, and having had some knowledge of "the man and his communication," which had secured for him much respect and esteem, I read the sermon with more than common interest, hoping that I might derive from it some assistance, in respect to a subject, which I own has been, to me, the occasion of considerable perplexity. But, though I have perused and re-perused it, I am not so happy as to have derived from it the assistance which I hoped to receive. Much as Mr C. has said, with such undoubting confidence, to me, he has left his subject very much as he found it, involved in thick darkness.

Though Trinitarians all declare their belief, that "there is one, only living, and true God," it has long seemed to me, that their statements and reasonings, concerning the Father, the Son, and the Holy Spirit, do very strongly imply this contradictory proposition, *that there are three Gods, these three Gods are yet but one God.* It appears to me, too, that in his attempt to show that *his* doctrine of the Trinity does not imply this, Mr C. has utterly failed. It is true, he has protested against these things in the strongest possible manner. He has even told us, that "to say that there are, or can be, three independent Gods, would be to contradict the highest testimony in the universe;" and that, "were this the doctrine of the Trinity, or were it a fair and manifest conclusion from it, no evidence could prove it to be true. It would carry its own refutation on the face of it." It is also true, that he is considerably guarded in his manner of stating his doctrine. He does not directly say, with the Rev. Dr Emmons, that "the Scripture leads us to conceive of the one living and true God, as existing in three persons, each of whom is possessed of *all* personal properties, and is able to understand, to will, and to act, as a free, voluntary, almighty agent;" nor, with Rev. Dr Beecher, that "the God of the universe has revealed himself to us as existing in three persons, the Father, the Son, and the Holy Ghost; possessing distinct and equal attributes." With the Rev. Prof. Stuart, he even prefers the term *distinction* to that of *person.* Indeed, he evidently intended to be so guarded, that his statement should not be liable to the objection which I have made. Yet, after all, it does certainly appear to me that, in this, he has not succeeded.

Mr C. states his doctrine thus; "That the Father, the Son, and the Holy Spirit, are the one, only living, and true God; and that there is, in the Divine Nature, or Godhead, a foundation for such a distinction, as authorises the separate application of the personal pronouns, I, thou, and he, to each of these names; and requires divine attributes and honors to be distinctly ascribed to the Son, and to the Holy Spirit, as well as to the Father."

This proposition, analysed a little, very obviously contains the three following things, viz.

1. "That the Father, the Son, and the holy Spirit, are," conjointly, "the one, only living and true God."

2. "That there is . . . . such a distinction" between the Father, the Son, and the Holy Spirit "as authorizes the separate application of the personal pronouns, I, thou, and he, to each of these names."

3. "That this distinction requires divine attributes and honors to be ascribed to the Father, to the Son, and to the Holy Spirit," each, by himself. That is to say, it "requires divine attributes and honors to be ascribed" to the Father, in distinction from the Son and the Holy Spirit; to the Son in distinction from the Father, and the Holy Spirit; and to the Holy Spirit, in distinction from the Father and the Son.

I think Mr C. will not say, that this is not a fair statement of his real meaning.

In attempting to prove these things, Mr C. has given a summary of his arguments in two general propositions. The first of these propositions, to which it is supposed all will agree, is thus stated:

"That the scriptures mention certain characteristics, by which God is known, and distinguished from all other beings, and which he does not permit to be applied to any other than himself."

Having stated what he considers these characteristics to be, and supported his statement by many quotations from scripture, he says, "such in the language, by which the true God is known and distinguished. Every one perceives that the Being who can justly claim these titles, attributes, works, and worship, is, and must be, the Supreme God, the Jehovah of the scriptures." Then, his second proposition is stated in these remarkable words:

"These same characteristics, which belong only to God, and are forbidden by him to be applied to any other, are ascribed in scripture, by God himself, to the Father, to the Son, and to the Holy Spirit." That is to say, as Mr C. must be understood, and as the reader will carefully remember, "These same characteristics, which belong to God only, ... are ascribed . . . . to the Father, to the Son, and to the Holy Spirit," each, by himself, as distinct from the others. For this is the very point, to which the argument is plainly directed.

It may here be worthy of very serious consideration, whether Mr C. has not fallen far short of sustaining this second proposition, by his quotations from scripture. When he had stated, that "these same characteristics, which belong only to God, ... are ascribed in scripture . . . . . to the Father, to the Son, and to the Holy Spirit; that is, "to the Father, to the Son, and to the Holy Spirit," each, by himself, perhaps it would only have been reasonable to expect, that the very language of scripture, which had been adduced in the former case, was also used in the latter; and not merely that, in several instances, language which is somewhat *like it* is used. At least, it would surely seem but reasonable to expect, that it would be shown, that language equally strong and explicit is used in the latter case as in the former. But this, in some important instances, Mr C. certainly *has not* done, and, it is apprehended, *could not* do.—One or two of these instances, it may be proper to notice. In stating the characteristics which belong exclusively to God, Mr C. has quoted the memorable passage, "This is life eternal, that they might know Thee the only true God." This, almost every reader will remember, is found in a prayer of the Son himself to the Father. To the Father, therefore, as *distinct from the Son*, this language is very plainly applied. But can it be shown that any such language is applied to the Son, or to the Holy Spirit, as distinct from the Father? As language which is used in respect to the true God only, Mr C. has also quoted, very emphatically, and very justly, the command, THOU SHALT WORSHIP NO OTHER GOD. Will he say, that "this same characteristic" is any where, "in scripture, ascribed to the Son, or to the Holy Spirit," as distinct from the Father? Is any such language applied to them?

But, be this as it may; Mr C. has *stated*, and thinks he has *proved*, that "there are some characteristics, which belong only to God," and by which he is so "known and distinguished from all other beings," that he, "who conjointly claims these titles, attributes, works, and worship, is, and must be the supreme God, the Jehovah of the scriptures,"

"are yet ascribed in scripture, ... to the Father, to the Son, and to the Holy Spirit," that is, to each of them, in distinction from the others. Here, then, are three—Mr C. may call them beings, or persons, or distinctions or designate them by the personal pronouns, as he will; but, according to his statement and arguments, here certainly are THREE—to each of whom, individually, or by himself, *in distinction from the others*, "these same characteristics are ascribed;" each of "whom can justly claim these titles, attributes, works, and worship;" and each of whom, therefore, "is, and must be, the supreme God, the Jehovah of the scriptures!" And if there are *three*, each of whom is, individually, or by himself, "the supreme God," are not there *three* most certainly, *three* Gods? If, then, we say that these three are one God, what is it, what can it be, but to say, that *three* Gods are *one* God? Is it possible, that these conclusions can be avoided?

Mr C. will answer, Yes, very easily avoided. How? His answer is, "Before such an allegation can be proved, it must be shown, either that the proposition represents God as three, in the *same sense* in which he is represented as one; or, that the distinction which it supposes in the divine nature is impossible. The former cannot be shown, because the statement represents God as three, in reference only to the distinction, *be it what it may*, which exists between the Father, Son, and Spirit; and as one, in reference to their union in the same Godhead; that is, it represents him as three in *one* sense; and as one in *another* sense. To assume the latter part of the alternative, relating to the impossibility of such a distinction as the statement asserts, would be taking for granted the main point in dispute, and is what no one can affirm, who does not presume to know all the distinctions of which the Divine Nature is capable. Besides, in order to prove that such a distinction is inconsistent with the Divine Unity, the objector must show, not only in what distinction consists, but in what Divine Unity consists; and then, that there is a contradiction between the two. But this no human intellect has done, or can do."

The answer of Mr C. is thus given at length, that no injustice may be done to his side of the argument. But is it quite certain, that there is no fallacy in all this? Has not Mr C. assigned to the objector considerable work, with which, in reality, he has nothing to do? It is only as found in the sermon of Mr C. that the doctrine of a Trinity in Unity in the Godhead is the subject of the present remarks.—And, in order to ascertain whether the statements and arguments of Mr C. imply "that there are more Gods than one," and "that three Gods are one God," what has the objector to do with what it is in which "Divine Unity consists," or with what it is in which "the distinction between the Father, Son, and Spirit, consists," any farther than Mr C. has himself informed us? Mr C. has told us, very truly, that "there is one, only living and true God." He has also *asserted* that "the Father, the Son, and the Holy Spirit, *are* the one, only living, and true God." In respect to Divine Unity, so far as the present argument is concerned, what need we more? On the other hand, he has told us that "a distinction exists between the Father, Son, and Spirit." He has asserted, too, that this distinction, "whatever it may be" in other respects, is such as authorizes the *separate* application of the personal pronouns, I, thou, and he, to each of these names;" and such as "requires divine attributes and honors to be *distinctly* ascribed to" each of them. In respect to "the distinction," then, what need we more? In support of his doctrine, Mr C. has exhibited "certain characteristics, by which," he says, "the one, only living, and true God, is known and distinguished from all other beings." He has told us, that "he who can justly claim these characteristics is, and must be, the supreme God, the Jehovah of the Scriptures." And he has then *asserted*, and attempted to prove, that "these same characteristics are ascribed, in scripture, ... to the Father, to the Son, and to the Holy Spirit," that is, as it is apprehended Mr C. must be understood to mean, to each of them, individually, or by himself, in distinction from the others.—It is from these premises that the conclusion is drawn, that, while Mr C. expressly *asserts*, that "there is one, only living, and true God," his statements and arguments do, nevertheless, very plainly *imply*, that the Father, the Son, and the Holy Spirit, each of them, not conjointly with the others, merely, but, as distinct from them, "is the Supreme God, the Jehovah of the scriptures;" and, therefore, that there are three Gods—three Gods in one God.

Very far be it from me to impute these things to Mr C. as what he really believes. I know he utterly disavows them. I still remember, that he has told us that to say these things "would be to contradict the highest testimony in the universe;" and that, "were this the doctrine of the Trinity; or were it a fair and manifest conclusion from it, no evidence could prove it true. It would carry its own refutation on the face of it." But, after all, that it is "a fair and manifest conclusion" from HIS statement of the doctrine, and of the arguments in support of it, certainly seems to me to be as clear as the sun shining in his strength. Out of his own mouth, therefore, must he be judged. For in what more appropriate language can any one pass sentence upon what he has asserted, than in that which he has furnished to our hands; that it "contradicts the highest testimony in the universe," that "no evidence can prove it true;" and that it must carry its own refutation upon the face of it?"

CEPHAS.

GENERAL COURT.

IN THE SENATE. The Committee on Banks were instructed to inquire and report, whether the several banks in the state *have complied with the law requiring the use of stereotype steel plates*, for bills of less than five dollars.—Several orders of the Committee on the Militia were referred to the next session in concurrence. A report was made relating to the subject of *additional light houses*, in which the further consideration of the petition on that subject is recommended to be referred to the next session.—The *usury bill* passed to be engrossed as amended.—The Senate concurred with the house in *accepting* the report on the Massachusetts claim.

IN THE HOUSE. The Commitee on Elections were directed to report at the next session whether any vacancy can be filled in the House of Representatives, except such as are enumerated in the sixth chapter of the Constitution. Also to report whether any members of that House can constitutionally *be elected to the Council Board;* and to require the opinions of the Justices of the Supreme Court on these questions. A resolve was reported for appointing a committee *to examine the several jails* in the Commonwealth and the Penitentiary at Worcester, in order to ascertain the mode of confining and treating prisoners, the extent of the several apartments, the practicability and expediency of providing for solitary confinement in the prisons, how far persons convicted of crimes, and old offenders are now, or may hereafter be separated from persons accused, who have never before been convicted. Also to inquire what discipline and means of instruction are in part afforded.

It was ordered that the Treasurer and Receiver General be directed to prepare and to lay before the house on the first day of the next session, an *estimate of the appropriations* for which it will be necessary to provide during the present year, and an account of all moneys which will be receivable into the Treasury during the same period.—*A list of the number of licenses* granted in each town for the year preceding, is required by order, to be transmitted to the Treasurer by the Clerks of the several counties.—A bill to confirm an act of the State of Vermont relative to *the improvement of the navigation* of the valley of the Connecticut, was referred to the next session.—The Committee on the Massachusetts claim offered a report in which *the prosecution of the claim is urged*, the appointment of an agent authorized, and an appropriation of $1000 for expenses.—It was ordered that the Committee who are to examine the Jails and Penitentiary be instructed to inquire into the expediency of *limiting by law the expense* of supporting and employing persons committed to said House of Correction, under sentence of the Supreme Judicial Court, when sitting in any other county than Worcester, and also to consider the expediency of providing by law, for the support and employment of persons committed to any *House of Correction* by any lawful authority; to report at the next session.—A Committee was appointed to take into consideration *the condition of the native Indians* and their descendants within this Commonwealth. The Committee on that subject reported their concurrence with the Governor in his judgment respecting *the liability of stockholders*, as expressed in his Message, and asked leave to report further at the next session.—A resolve passed both Houses authorizing the Treasurer to borrow $50,000 for the use of the state.

The pay roll amounting to $11,259, was reported and accepted. The General Court are prorogued by his Excellency's Message to the first Wednesday of January ensuing. Thirty-eight acts have passed during their late session.

CITY AFFAIRS.

IN COMMON COUNCIL. A letter from Rev. Henry Ware, Jr. stating that in consequence of indisposition he should not be able to deliver the Oration on the 4th of July, having been referred to the Committee of Arrangements, they reported the following resolve, "That it is the wish of the City Council that the Hon. Josiah Quincy should pronounce an Address to his fellow citizens on the approaching anniversary of the Independence of the United States, upon the feelings, manners, and principles which led to the Revolution." This resolve passed in both branches.—A Committee were appointed to inquire whether any, and if any, what alterations or amendments are necessary to be made in the City Charter, in order that vacancies in the City Offices may be promptly filled, and for the further security of the right of suffrage.—An ordinance passed for the regulation of the quarantine of vessels.—A report was accepted on the petition of J. Evarts and others, making an allowance of $1536, for the indemnification of proprietors of estates in Olive and Pinckney streets, on account of damages occasioned by alterations in said streets.

FOREIGN INTELLIGENCE.

ENGLAND. By an arrival on the 21st instant, intelligence as recent as May 16, was received. The Bill which gives the Privy Council discretionary power to admit bonded corn for consumption to the amount of 500,000 quarters, passed. Affairs in the manufacturing districts have begun to assume a more favorable aspect. The subscriptions for the relief of the unemployed poor were very liberal both in London and the country.

GREECE. By despatches received from the Lord High Commissioner in the Ionian Islands, the fate of Missolonghi is ascertained. It was captured by the Turkish and Egyptian army on the night of April 22.

It appears that the garrison, having become desperate from the total want of provisions, and the failure of the Greek fleet, under Adm. Miaulis, to throw supplies into the town, determined to retire from the place. A sortie was accordingly made by 800 men, under two chieftains, with the hope to gain possession of one of the batteries upon the sea shore, which was defended by a large body of Arabs; and the town was partially set fire to, at the same time, with the view of diverting the attention of the besiegers.

It was hoped, that by this attack, a way would be opened for the remainder of the garrison; but this plan had been foreseen by the Turks, and their posts so strongly reinforced, that, after attempting in vain to force a passage, by carrying the battery, the body, led by the two chieftains, dispersed, and endeavoured to save themselves by gaining the mountains.

They then poured into the town and put to the sword, or made prisoners, all who opposed them.

The loss sustained by the Turks on this occasion is not reported; but the obstinacy of the conflict may be estimated by the fact, that although between 2 and 3000 Greeks perished in the town, and at the foot of the mountain, only 150 are reported to have been taken alive. Of the women and children, a considerable number are said to have destroyed themselves, or to have been drowned; but above 3000 have been returned as prisoners.

The alarm created by their dispersion was quickly communicated to those who were to follow on this hazardous enterprise, who now abandoned their posts, and sought shelter in small numbers in the most tenable places in the neighborhood of the town. In the midst of the confusion, the Turkish troops rushed on from the sea and land side, snd took possession of the fortifications, to which, as a signal of victory they set fire.

On the 2d of April, the two Commanders, Ibrahim Pacha and the Seraskier, had, it appears, sent a summons to the town with an offer of terms, and a promise to the inhabitants that their lives should be spared on giving up their arms, and that they should be at liberty to proceed to any part of the Turkish dominious, but these proposals were peremptorily rejected.

A Frenchman at Smyrna named Perry, attempted to take the life of Sir Hudson Lowe, in revenge for his treatment of Napoleon. He failed in consequence of Sir Hudson being accidentally absent from his lodgings at the time.

MEXICO. A decree was passed on the 2d of May, by the Mexican government, abolishing forever the titles of Count, Knight, Marquis, &c. The decree orders the escutcheons, arms, and other symbols which bring to mind the ancient dependence of Mexico on Spain, to be destroyed, by the owners of edifices, coaches. &c. for the public use.

On the 27th of April, a debate took place in the Chamber of Deputies touching the amount of salary to be voted for the Mexican legation to Panama. The executive branch of the government wished ten thousand dollars to be appropriated for each of the envoys; a committee of the chamber reported that eight thousand would suffice. It was decided by the Chamber that the former sum should be allowed, with four thousand for the Secretary of the legation, and twelve hundred to the clerks or scribes. Some of the considerations urged by the Secretary of Foreign Affairs may be noted. He remarked, that, if the Mexican minister at Washington, received but eight thousand dollars per annum, there was no analogy between Washington and Panama; because the latter was so dear a country that a man could scarcely maintain himself properly with seven dollars a day, all provisions being very high; and, moreover, it was a country very subject to epidemic disease, and consequently, a man, who in a state of health might exactly limit his expenses, becoming sick, could not regulate them at all, because his cure must occasion various charges.—Let our commissioners brace their nerves and fill their purses.

On the 8th ult. the Senate of Mexico passed unanimously the following resolutions:

1. "The United Mexican States will never listen to any proposition of Spain or other power, if it be not founded in the absolute recognition of their independence under their present form of government.

2. "Nor will they at any time accede to any demand of indemnity, tribute, or contribution, which the Spanish Government, or any other power in its name, may make for the loss of its ancient supremacy over other countries.

3. "The individual or individuals subject to the laws of the Mexican Republic, who shall propose or promote, either by speech or writing, publicly or secretly, within or without the Union, the proposition mentioned in the first resolution, shall be deemed guilty of treason, and punished with death; and eight years of imprisonment shall be inflicted on him or those who shall promote what is abjured in the second resolution."

The foregoing resolutions were sent to the Chamber of Deputies, and confidently expected to pass that body.

RIO GRANDA, BRAZIL. The invasion of that province from the upper country was expected, (April 20.) A body of Brazilian prisoners had escaped from the La Plata patriots.

BURMAH. The termination of the Burmese war is officially announced.

DOMESTIC INTELLIGENCE.

BUNKER HILL MONUMENT. The Building Committee of the Bunker Hill Monument Association, at a meeting on the 17th inst made a report of their proceedings, in which they state that their delay in commencing the structure has resulted from a desire to avail themselves of the benefit of the Railway constructing from their quarry to navigable water at the expense of private individuals. They further state, that more than 3000 tons of stone have been split from the quarry, and lie ready to roll down the Railway as soon as it is opened. Also, that many other preparatory steps have been taken, the whole expense of which, including the quarrying, but little exceeds $3000. The rest of the funds lie on interest.—*Rec. & Tel.*

MASSACHUSETTS GENERAL HOSPITAL.—The number of patients received into this excellent establishment, during the year ending April 1, 1826, was 485; which, with 40 on the lists at the beginning of the year, gives a total of 525. Of these, 228 were cured, 56 relieved, 88 much relieved, incurable 2, discharged by request 34, transferred to the Insane Hospital 8, not relieved 20, unfit 2, died 30, remaining under treatment 57. A handsome accession has been made during the year to the property of the institution, in consequence of the subscription of $100 each by 20 gentlemen, for the support of as many free beds.—*Ib.*

ASYLUM FOR THE INSANE. The Asylum for the Insane contained, on the 31st of March, 1825, 55 patients; which, with 58 received during the year immediately ensuing, gives a total of 113 who have enjoyed the benefits of the institution during the year. Of these, one was discharged as unfit, 3 eloped, 8 died, 10 were discharged unrelieved, 5 relieved, 10 much improved, 19 recovered. Remaining March 31, 1726, 57. The total amount of property belonging to the Hospital, exclusive of buildings, is $96,694.—*ib.*

M'LEAN ASYLUM. The Hospital for the insane in Charlestown has received the name of "The M'Lean Asylum for the Insane," in commemoration of the benefactions made by the late John M'Lean, Esq. to the Massachusetts General Hospital. Of these $95,871,66 have already been received and $25,000 more are made payable after the decease of his widow.

FARMINGTON CANAL. The whole line of this Canal, by which the waters of the Connecticut are to be united with those of the harbor at New Haven, is now under contract. And all the contracts have been taken at sums much less than the estimates of the Engineers. Many of the sections are already completed, and it is expected that nearly thirty miles of the canal will be opened during the present season.

Conn. Herald.

RAIN. It commenced raining in New York city on the morning of the 19th and continued without any appearance of cessation late on the 20th. The showers were heavy. In Philadelphia rain fell during the whole of Sunday. The weather had been for a few days past very damp and cloudy in this city and its vicinity—but only a small quantity of rain has fallen.

GENERAL SUMMARY.

INTERMENT LAW. The Supreme Court in a late suit decided in favor of the law passed by the corporation of New York, forbidding burials within the city.

RAIL ROAD. Mr Fleming, a scientific engineer from England, is now engaged in taking a level for the proposed rail road between Albany and Schenectady.

GALE. The Albany papers state that a severe gale was experienced in that city on Sunday.

MINE. A lead mine has been discovered in Eaton, N. H on land owned by Gen. G. W. Ripley.

FOOD FOR CATTLE. An experiment is making at Philadelphia of a novel kind. It is to feed cattle with flour. One pound of this, which costs about two and a half cents, contains, it is said, as much nutriment as two pounds of oats, and if judiciously used is really the cheapest food for cattle now in the market, since hay and grain are so high.

WEST POINT. Gen. Houston is appointed President of the board of visitors of the West Point Academy, and George Ticknor, Esq. Secretary.

SILK. The mulberry tree grows indigenously throughout the United States, and it is thought silk may be raised with facility from the southern to the northern boundary of the Union. This article costs the country now six or seven millions of dollars.—Very beautiful specimens of silk have been exhibited in Baltimore, which were the product of worms raised in that city and spun by a machine of which Mr I. A. Blanc is the maker. That gentlemen who is by birth a Piedmontese was largely engaged in the manufacture of silk before he was compelled to quit his native land. He is of opinion that no climate is better adapted to the silkworm than that of Baltimore.

THE VINE. In the immediate neighborhood of the borough of York in Pennsylvania there are said to be an hundred and fifty acres of vineyard. In Cumberland county there are many vineyards, some on the tops of the mountains. In Adam, Westmoreland, and Chester, the culture of the vine is also an object of considerable attention. A few day since, a house in Philadelphia advertised for sale, wine made in the vicinity of Lancaster.

NORTH CAROLINIA UNIVERSITY. Mr Hantz who now fills the office of an instructer in the Round Hill School at Northampton—has been elected to that of Professor of the Modern languages in the University of North Carolina. Mr James Philips an English gentleman resident in New York is appointod Professor of Mathematics in the same institution.

HESSIAN FLY. The crops of wheat in Maryland have been nearly destroyed by that insect.

COTTON. An unusual crop of cotton seems to be expected at the South.

FAST. Friday the 9th inst. was observed in Wilmington (N. C.) as a day of public humiliation and prayer on account of the distressing draught.

There was a fine shower of rain in Charleston S. C. on the 9th inst. accompanied by some thunder and lightning—none having fallen before, in the city, since the 26th of April last, a period of 44 days.

Courier.

PRESIDENT JEFFERSON. A friend who has been an occasional visitant at Monticello, has frequently expressed his surprise at the total want of delicacy, which has marked the conduct of those, who have made themselves temporary inmates of the hospitable mansion. The whole establishment of servants must be entertained in the kitchen, and the numerous horses must be turned over to the care of the family hostler. Delicacy would certainly have dictated a dismissal of part of the attendants to a neighboring tavern. *U. S. Gaz.*

CURIOUS WILL. A gentleman in Yorkshire who died some time ago, left the whole of his property to such only of his descendants as should reach the height of six feet four inches.

CATHOLIC CHURCH. The corner stone of a new catholic church was recently laid at Alexandria.

BIBLE SOCIETY. The receipts of the British and Foreign Bible Society fell short, last year, it is said, *ten thousand pounds*, in consequence partly of the general distress.

SINGULAR THEFT. A gentleman, who was requested to value the books of a deceased clergyman, was surprised to find that from many of the most valuable volumes single leaves had been torn. He inquired of a servant who had been for several years in the clergyman's family, how this was to be accounted for.—After much hesitation the man replied, "why to be sure I did now and then tear out a leaf, but that was of no consequence for I never took twice from the same book.

CURIOSITY. We are informed by a person engaged with others in the lumber business in Brownfield last winter, that they made a singular discovery in a pine tree which they felled at that time. The tree was 18 inches in diameter. About 40 feet from the ground, they discovered a steel trap suspended by a chain, which had probably been carried up the tree when young by some species of game in the endeavour to escape after being caught in the trap. The chain was twisted partly round the tree and appeared to have been caught by a knot. The chain thus confined, became as the tree grew, imbedded in its substance. It is believed this happened, 50 or 60 years ago. The trap was uninjured, and was used last spring in setting for game. *Portland paper.*

INCREASE OF CRIME. It appears from a careful examination of authentic documents, that the whole number of convicts, who have been condemned to the Penitentiaries, in the last twenty years, is about *twenty thousand*, and from the best estimate which was practicable, about *six thousand* of these are now abroad in society. If the increase of crime shall be equal for twenty years to come, to the increase of population, the number of convicts condemned to the Penitentiaries within that period will be about forty thousand, of whom at the close of that time, about ten thousand will be in society. What will be the state of society when ten thousand men, trained in these seminaries, shall be let loose upon it?

Report of Pris. Dis. Soc.

NEW PAPER. Mr Reinhart proposes to publish a newspaper under the title of "North American Democrat."

NAVAL. The Board of Commissioners have just published a work which must prove highly valuable to the navy. It consists of tables, classed and arranged judiciously, showing the masting, sparring, rigging, armament and stores of every kind, in all the departments of service, allowed to vessels of each class.

PROFANE SWEARING UNFASHIONABLE. During the passage of one of the elegant steam boats, which ply between New York and Albany, the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of *animal* spirits, he bounded about, and swore most roundly, descanting upon the fashions and news of the day, and the accommodations of the boat, (which he admired,) in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steam boat is quiet, and that the utmost decorum and civility reigns; and that an interruption of that quiet interests the whole; so, in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the society of Friends; and, the cabin passengers, taking into consideration the coarseness, indecorum, and levity of the young man in question, he was, accordingly, called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the the laws of God and of man, of the laws of society, and the common claims of decency; that, he must be assured, he was not on board of a fishing smack. nor was he in the forecastle, but in the company of gentlemen, and was bound, by all considerations of honor, not to shock the feelings of those associated with him, by his ill timed and profane use of vain and corrupt language; that if he should acknowledge he had made a blunder in getting on board the wrong vessel, his passage money should be returned to him, and he be invited to join such company as might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage. *Black Rock Gaz.*

WILLIAM PENN. A man is now living in Buck's County, Penn. by the name of Preston, whose grand mother died in the year 1774, had seen William Penn when he first landed at or near where Philadelphia now stands. He stated that his grand-father informed him that when the ship in which Gov. Penn sailed, came up to the Neshameny—he was met by the Indians, and that the mast struck the trees of Levede's hill, the present Navy Yard—she says that the white people had prepared the best entertainment they could, for the Governor and family; the Indians had done the same. William Penn walked with the Indians, sat down with them on the ground, and ate with them *roasted acorns and hominy;* this pleased them so that they began to show how they could *hop and jump*, that Penn stepped up and *beat them all*. Such wise complaisance won and secured their friendship and affection for him during his life. This anecdote of the great and amiable founder of Pennsylvania, will doubtless appear to many inconsistent with his general reputation for soberness and gravity. But it must be remembered that William Penn united to his general dignity of character the utmost policy in treating with the Indians. The circumstances of his joining in a hopping match with the natives cannot lessen him in the estimation of the intelligent reader; for although the forms of diplomacy, in treating with them, were so widely different from those which subsist between civilized nations it would still argue extreme imprudence in a professed negociator to disregard them altogether. The manner of creating, or confirming a friendly intercourse, was certainly novel, and perfectly innocent, though not the most dignified.

Balt. Herald.

WEALTH OF THE CHURCH OF SPAIN. The Pope having *granted* to the King of Spain the *liberty* of conferring pensions amounting to a third part of the Bishops' revenues for one year, the Spanish Goverment demanded of them, (long before the revolution,) an estimate of their amount. It may easily be supposed they would not rate them very high, and it is thought, that, with the exception of the Archbishop of Toledo, they only valued them at half, or the third part of their real value. The folfowing were the returns received and on file.

Archbishop of		Archbishop of	
Toledo	£ 110,000	Fortosa	6000
Zaragoza	13,000	Coria	5000
Santiago	32,000	Astorga	4000
Seville	40,000	Almeria	3100
Granada	11,500	Santander	3450
Valencia	26,000	Palencia	4300
Osma	11,500	Gerona	2509
Placencia	8000	Ferail	3000

The total revenue of the Spanish Archbishops, and Bishops, according to their own estimates, amounted to £520,000 sterling, the revenues of the Canons of the 1st and 2d class amounted to £469,845. Some of the canons whose incomes do not exceed £300 are enabled to keep coaches. Many of the Bishops live in a style of magnificence surpassing even that of the grandees.

INCOME OF THE SPANISH CLERGY.

Tithes - -	£ 10,900,000
Fees - - -	110,000
Alms - - -	1,950,000
Livings - -	1,000,000
Produce of church yards	600,000
	£ 13,660,000

At first sight it will appear incredible that a nation whose annual expenditure does not amount to £7,000,000, should ever have allowed the clergy to raise a revenue double that of the kingdom. But this phenomenon has been a consequence of their enormous power. Yet in spite of the inquisition, all the men of talent who have governed Spain, have endeavored to make the clergy contribute a portion of their immense wealth to the support of government. Long before the revolution they had more than once applied the Ecclesiastical revenues to the public service, and when the Cortes did the same, they only followed the example given to them by many ministers of absolute kings, who reigned prior to Ferdinand.

English paper.

COW HOUSE. There is now erecting at Edinburgh the most splendid cow house in the world. The buildings which compose the dairy, form an additional ornament even to the "city of palaces." They are erected of fine white stone, and present a handsome front of three stories in the centre, surmounted with a dome and of two stories in the wings. The dome gives air and light to the cow house, which is an hundred and twenty feet in length, and sixty feet in breadth. The roof is twenty one feet in height, and is supported by two rows of cast iron pillars. The whole is finished with as much neatness as a chapel, and the light from the sides is transmitted through handsome sashed windows, which would not disgrace a fashionable drawing room. At one end of this large apartment is a gallery, from whence the two hundred splendidly accommodated cows may be seen, and every arrangement is such, that instead of a dirty and disgusting scene, it will be a very pleasant sight.

MARRIAGES.

In this city, Mr Wm. House to Miss Margaret Wakefield; Mr Ephraim C. Davis, jr. to Miss Mary T. Elwell; Mr Russel Smith to Miss Harriet Ann Warren; Winslow W. Sever, Esq. to Miss Charlotte T. Freeman; Moses Wheeler, Esq. to Miss Frances E. Porter.

In Roxbury, by Rev. Mr Flagg, Mr Ebenezer Dudley, Jr to Miss Elizabeth F. Richards, both of Roxbury.

DEATHS.

In this city, Miss Augusta Haven, aged 21, daughter of John Haven, Esq. of Portsmouth.

In Easton, Mrs Sally Reed, aged 27 years, wife of Mr Daniel Reed.

In Fairhaven, Vt, Joel Hamilton, Esq. formerly of Brookfield, Mass. aged 67.

LIBRARY OF HARVARD UNIVERSITY.

ALL persons who have BOOKS belonging to the Library of the University, are by law required to return them on or before Wednesday, the 28th instant. CHARLES FOLSOM, *Librarina.*
Cambridge, June 24.

NEW TRACT

JUST Published by the American Unitarian Association and for sale at their depository 81 Washington street, "On the Religious Phraseology of the New Testament and of the present Day." pp. 34, price 4 cents. 3t june 17.

THE DEFORMED BOY.

JUST Printed for the Trustees of the Publishing Fund and for sale by Munroe & Francis, No. 128 Washington street, and at the office of the Christian Register, THE DEFORMED BOY, a new American story for Children. It is the first of a series of juvenile books which this society intend to publish, and discovers the talent and good feeling, which delight older readers in the larger works of its well known author. 3t june 17.

LITERARY GAZETTE.

THIS day published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette. Vol. iv. No. 6.

CONTENTS.

Reviews. Laussat's Essay on Equity in Pennsylvania. A Picture of Greece in 1825. Narrative of Travels and Discoveries in Northern and Central Africa.

Miscellany. Notice of the "Valley of the Furnas," in the Island of St Michaels. Lithography.

Original Poetry. From the First Page of a Young Lady's Album. To a benighted Dove.

Critical Notices. Life of Theobald Wolfe Tone. Granby, a Novel. Mr De Kay's address before the Lyceum of Natural History of New York.

Intelligence. Seminary for the Education of Instructors of youth. A new Digest of the Laws of the United States. Astorga Library. Rare Bird. Swiss Journals. Dante. Petrarca. Venice. Excavations at Tusculum. Manufacture of Silk in Ireland.

New Publications. june 17.

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled "*A Legacy for Young Ladies,*" edited by Miss Lucy Aikin, is just published at 81 Washington street, (up stairs.)

THACHER'S SERMONS.

A Supply is just received at 81 Washington street, of the Sermons of the late Rev. S. C. Thacher, accompanied by a memoir of the author, by the Rev. Mr Greenwood. 3t june 10.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week.
Refrence to Rev. J. Bennett, 6wis* april 22.

Poetry.

THE DEAD FRIEND.

Not to the grave, not to the grave, my soul,
Descend to contemplate
The form that once was dear!
Feed not on thoughts so loathly horrible?
The spirit is not there
That kindled that dead eye,
That throbb'd in that cold heart,
That in that motionless hand
Has met my friendly grasp.
The spirit is not there!
It is but lifeless, perishable, flesh
That moulders in the grave,
Earth, air and waters ministering particles
Now to the elements
Resolved their uses done.
Not to the grave, not to the grave, my soul,
Follow thy friend belov'd,
The spirit is not there!

Often together have we talked of death;
How sweet it were to see
All doubtful things made clear;
How sweet it were with powers
Such as the cherubim,
To view the depth of heaven!
O Edmund! thou hast first
Begun the travel of eternity!
I gaze amid the stars,
And think that thou art there,
Unfettered as the thought that follows thee.

And we have often said how sweet it were
With unseen ministry of angel power
To watch the friends we loved.
Edmund! we did not err!
Since I have felt thy presence! thou hast given
A birth to holy thought,
Hast kept me from the world unstained and pure.
Edmund! we did not err!
Our best affections here,
They are not like the toys of infancy;
The soul outgrows them not,
We do not cast them off;
Oh if it could be so
It were indeed a dreadful thing to die!

Not to the grave, not to the grave, my soul,
Follow thy friend belov'd!
But in the lonely hour,
But in the evening walk,
Think that he companies thy solitude;
Think that he holds with thee
Mysterious intercourse;
And tho' remembrance wake a tear
There will be joy in grief.

Southey.

INFANCY AND MATURE AGE.—AN APOLOGUE.

Men are but Children of a larger growth.

'Twas eight o'clock, and near the fire,
My ruddy little boy was seated,
And with the title of a sire
My ears expected to be greeted—
But vain the thought—by sleep oppress'd,
No father there the child descried;
His head reclin'd upon his breast,
Or nodding roll'd from side to side.

"Let this young rogue be sent to bed"—
More I had not time to say,
When the poor urchin rais'd his head
To beg that he might longer stay.
Refus'd; towards rest his steps he bent
With tearful eye and aching heart;
But claim'd his playthings ere he went,
And took up stairs his *horse* and *cart*.

For new delay, though oft denied,
He pleaded; wildly crav'd the boon:
Though past his usual hour he cried
At being sent away so soon.
If stern to him, his grief I shar'd
(Unmoved who hears his offspring weep?)
Of soothing him I half despair'd;
When all his cares are lost in sleep.

"Alas! poor infant!" I exclaim'd,
"Thy father blushes now to scan,
In all which he so lately blam'd,
The follies and the fears of man.
The vain regret, the anguish brief,
Which thou hast known, sent up to bed,
Portrays of man the idle grief,
When doom'd to slumber with the dead.

And more I thought—when up the stairs
With "longing ling'ring looks" he crept,
To mark of man, the childish cares,
His playthings carefully he kept.
Thus mortals on life's later stage,
When nature claims their forfeit breath,
Still grasp at wealth in pain and age,
And cling to golden toys in death.

'Tis morn! and see my smiling boy
Awakes to hail returning light;
To fearless laughter! boundless joy!
Forgot the tears of yesternight;
Thus shall not man forget his woe?
Survive of age and death the gloom?
Smile at the cares he knew below?
And renovated burst the tomb?

O, my Creator! when thy will
Shall stretch this frame on earth's cold bed,
Let that blest hope sustain me still,
'Till thought, sense, mem'ry—all are fled.
And grateful for what thou may'st give,
No tear shall dim my fading eye,
That 'twas thy pleasure I should live—
That 'tis thy mandate bids me die.

Crabbe.

NARRATIVE.

"I CAN DO WITHOUT IT."

This is one of the best mottos in the world or one of the worst according to the meaning attached to it; which will appear from the conduct of two young people who were acquainted with each other; each of whom happened to take the above sentence into frequent use. Eliza disliked and ridiculed the manner in which it was applied by Ruth; and Ruth could not but disapprove of the way in which it was used by Eliza. The purpose to which Ruth appropriated the words, and the way in which she came to adopt them as her motto, all be explained in the present paper.

Her parents were persons of superior education, but their income was limited and narrow; so that they were compelled by their circumstances, as well as inclined by their good sense, to study economy. Ruth entered into the prudent and sensible views of her parents at an early age; and her general conduct gave them so much satisfaction, that on the day she was fourteen, her mother informed her that from that time she should be entrusted with the purchase and entire management of her own dress and that her annual allowance would be increased accordingly. The sum now allotted to her was such as her mother considered sufficient, with prudence and management, to meet all her real wants and reasonable wishes.

When Ruth received her first quarterage, the possession of a sum of money so much larger than she had ever been mistress of before, made her feel a little giddy. However, she deposited it safely in her desk, resolving not to touch it till it was really wanted.—Economy, her mother told her, did not consist in grudging to supply our wants, but in restraining the desire for superfluities. Not many days after she had entered upon this new responsibility, Ruth accompanied her father and mother to a neighboring market town, where they frequently went to make purchases, as they lived in the country. She had often been with them on former occasions; but it was with sensations entirely new that she now walked through the busy streets of this town, and passed its long rows of well-furnished shops. Heretofore she had surveyed the various tempting articles they exhibited merely as an amusing *spectacle;* and with no more idea of *possessing* any of them than one has of purchasing the curiosities of a museum. But now circumstances were altered. Here were things, and pretty things too, that she might have if she *pleased.* And this thought, notwithstanding Ruth's prudent temper and good resolutions, presented itself to her mind temptingly.

The first thing that struck her as a *real desideratum* was a steel purse, of which she saw several, glittering in a jeweller's window.—There were also silver ones, but of these she did not allow herself to think. A new purse, now that she had so much more to do with money, appeared very suitable for a first purchase.

"Mamma," said she, touching her mother's elbow, would you stop one minute? I think I should like one of those purses." Her mother, who was aware that this day's excursion would prove rather trying to her daughter's prudence, replied, "yes, I will stop a minute; but we will wait *here,* that you may have time to consider before you go in, whether you *want* a new purse." "To be sure," said Ruth, after a moment's thought, "I have my old silk one; but then———ah well, *I can do without it,*" she added; and without giving another look at the shop window, she hastened on.

"Now," said her mother, "you have saved five or six shillings by that moment's consideration."

At this time beaver hats, trimmed with satin, were much worn. There was a capital hatter's in the town, where two large bow-windows, furnished with every variety of shade and shape, to suit all fancies, caught the eye of the fair passenger; some loaded with nodding plumes, others with most becoming pink satin linings, and trimmings to match; and some with broad embossed bands, and dangling tassels.

"Mamma," said Ruth, again, as they passed this shop, "would you stop one minute? don't you think a beaver hat would be very warm and comfortable for me this winter? and besides, how it would save my straw? That is a very pretty one, is it not?—just my size I should think; shall we go in and inquire the price?"

"If you wish it, we will," replied her mother; so they entered the shop; where a genteelly dressed lady was then in the act of purchasing one of the very same shape. Ruth, seeing this, jogged her mother, that she might notice such a sanction to her own choice.—They now inquired the price of the article in question.

"That hat, ladies, is one guinea, only," said the shop-keeper.

Ruth darted an inquiring look at her mother, to know whether she thought it cheap or dear.

"You recollect your straw hat, I suppose, my dear," said her mother. "Straws, ma'am," interrupted the shop-keeper, are now considered *uncommonly common;*—quite *out,* in fact. We have a surprising demand for beavers at the present time; our manufacturer assures me he cannot get them made up fast enough."

Ruth's respect for *beavers* and contempt of *straws* were wonderfully heightened by this speech.

"Allow me, ma'am," continued he, to recommend the young lady to try it on."—Ruth, knowing this would be a hazardous experiment, again looked at her mother; she then reflected a moment; (which it must be confessed is a difficult thing to do, *dispassionately,* in a room full of hats and bonnets;) and then whispered to her mother, "I wish we had not come in, for after all, *I could do without it.*" I am very sorry we have given you any trouble, Sir," said her mother to the shop-keeper, "I believe we shall not purchase one this morning."

The shop-keeper bowed coldly; and whether he or Ruth felt most disappointed it would be hard to determine.

Soon afterward, her mother had occasion to go to the stationer's. His shop displayed a great variety of articles of different sorts and value, from toys to telescopes. After looking about for some time, Ruth said to her mother, "I am very glad I did not buy a beaver hat, how much better it would be to have something that would *last!* see, are not these pretty!" added she, pointing to some small plated inkstands "they are only fifteen shillings, I find." Her mother smiled. "Ah, you are thinking of my writing desk; very true; I can certainly *do without it,*" continued Ruth; and with this consideration she got safely out of the shop.

Her mother had now finished her business in the town; but as they were returning to the inn, a pastry-cook's window reminded Ruth of a new want. "Ma'am," said she, "are not you hungry? I am very; had not we better go in and have something?"

"I thought you brought some buscuits in your basket," said her mother. "True, so I did," said Ruth, "so *we can do without it.*"

When they reached the inn, the chaise not being ready, Ruth's mother drew out her pencil and wrote something on the back of a bill, which she then handed to her daughter, saying, "see, my dear, if I have cast this up right." Ruth took the paper, and read the following account.

	£.	s.	d.
A steel purse, -	0	5	6
Beaver hat, -	1	1	0
Plated inkstand, -	0	15	0
Sundry tarts, -	0	0	10
Total, saved by *doing without it,*	£2	2	4

Ruth smiled, and said, "Yes, mamma, it is quite right; and if it had not been for you I should have been *quite wrong.*" "Nay, Ruth," replied her mother, "I must give you some credit this morning, for having yielded so easily to my suggestions; prudence does not consist in not being tempted, but in not *yielding* to temptation. Yes, you have saved at least *2l. 2s. 4d.* this morning by the timely use of those few simple words; and I think they would form an excellent motto for you, now that you are entrusted with the disposal of money." "Yes," said Ruth, quite delighted, "*I can do without it;* this shall be my motto; I will write it on the lid of my money box; it is an excellent motto, mamma!"

When Ruth returned home, she was pleased to think not only that she had saved her money, but that not one of the articles she had wished for was really wanted. She now congratulated herself that, to the mere pleasure of novelty, which would have lasted but a few hours, she had not sacrificed a sum which would, by and by, purchase things that she would really want, and that she could *not* do without. Unnecessary expenses always rob either ourselves or others; we either deprive ourselves of something essential to our comfort afterwards; or defraud the poor and destitute of their just claims. *Economy* and *liberality* go hand in hand.

DEVOTIONAL.

If there is such a Being as we mean by the term God, the ordinary intelligence of a serious mind will be quite enough to see that it must be a melancholy thing to pass through life and quit it, just as if there were not. And sometimes it will appear as strange as it is melancholy; especially to a person who has been pious from his youth. He would be inclined to say, to a person who has nearly finished an irreligious life, what would have been justly thought of you, if you could have been the greatest part of your time in the society of the wisest and best man on earth) were it possible to have ascertained that individual,) and have acquired no degree of conformity; much more, if you could all the while have acquired progressively the meanness, prejudices, follies, and vices, of the lowest society with which you might have been exposed at intervals to mingle? You might have been asked how *this* was possible. But then through what defect or infatuation of mind have you been able, during so many years spent in the presence of a God, to continue even to this hour as clear of all marks and traces of any Divine influences having operated on you, as if the Deity were but a poetical fiction, or an idol in some temple of Asia? Obviously, as the immediate cause, through want of thought concerning him.

And why did you not think of him? Did a most solemn thought of him never once penetrate your soul, while admitting the proposition that there is such a being? If it never did, what is reason, what is mind, what is man? If it did once, how could its effects stop there? How could a deep thought, on so singular and momentous a subject, fail to impose on the mind, a permanent necessity of frequently recalling it; as some awful or magnificent spectacle will haunt you with a long recurrence of its image, even if the spectacle itself were seen no more?

Why did you not think of him? How could you estimate so meanly your mind with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy as their right, all your thoughts, and deny them both the liberty and the ambition of going on to the greatest Object? How, while called to the contemplations which absorb the spirits of heaven, could you be so patient of the task of counting the flies of a summer's day?

Why did you not think of him? you knew yourself to be in the hands of some Being from whose power you could not be withdrawn; was it not an equal defect of curiosity and prudence, to indulge a careless confidence that sought no acquaintance with his nature and his dispositions, nor ever anxiously inquired what conduct should be observed towards him, and what expectations might be entertained from him? You would have been alarmed to have felt yourself in the power of a mysterious stranger of your own feeble species; but let the stranger be omnipotent, and you cared no more.

Why did you not think of him? One would deem that the thought of him must, to a serious mind, come second to almost every thought. The thought of virtue would suggest the thought of both a lawgiver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of an inscrutable mystery, of an intelligence that understands it; the thought of that ever-moving activity which prevails in the system of the universe, of a supreme agent, the thought of the human family, of a great father; the thought of all being, of a creator; the thought of life, of a preserver; the thought of death, of a solemn and uncontrolable disposer. By what dexterity therefore of irreligious caution, did you avoid precisely every track where the idea of him would have met you, or elude that idea if it came? And what must sound reason pronounce of a mind which in the train of millions of thoughts, has wandered to all things under the sun, to all the permanent objects or vanishing appearances in the creation, but never fixed its thought on the Supreme Reality; never approached, like Moses, "to see this great sight?"

If it were a thing which we might be allowed to imagine, that the Divine Being were to manifest himself in some striking manner to the senses, as by some resplendent appearance at the midnight hour, or by rekindling on an elevated mountain the long extinguished fires of Sinai, and uttering voices from those fires; would he not compel from you an attention which you now refuse? Yes, you will say, he would then seize the mind with irresistible force, and religion would become its most absolute sentiment; but he only presents himself to faith. Well, and is it a worthy reason for disregarding him, that you only believe him to be present and infinitely glorious? Is it the office of faith to veil or annihilate its object? Cannot you reflect that the grandest representation of a spiritual and divine Being to the senses would bear not only no proportion to his glory, but no relation to his nature, and could be adapted only to an inferior dispensation of religion, and to a people who, with the exception of a most extremely small number of men, had been totally untaught to carry their thoughts beyond the objects of sense? Are you not aware that such a representation would considerably tend to restrict you in your contemplation to a defined image, and therefore a most inadequate and subordinate idea of the Divine Being? While the idea admitted by faith, though less immediately striking, is capable of an illimitable expansion, by the addition of all that progressive thought can accumulate, under the continual certainty that all is still infinitely short of the reality.

On the whole, you would say, I regard you as an object of great compassion; unless there can be no felicity in friendship with the Almighty, unless there be no glory in being assimilated to his excellence, unless there be no eternal rewards for his devoted servants, unless there be no danger in meeting him, at length, after a life estranged equally from his love and his fear. I deplore at every period and crisis in the review of your life, that religion was not there. If religion had been there your youthful animation would neither have been dissipated in the frivolity which, in the morning of the short day of life, fairly and formally sets aside all serious business for *that* day, nor would have sprung forward into the emulation of vice, or the bravery of profaneness. If religion had been there, that one despicable companion, and that other malignant one, would not have seduced you into their society, or would not have retained you to participate their degradation. And if religion had accompanied the subsequent progress of your life, it would have elevated you to rank, at this hour, with those saints who will soon be added to "the spirits of the just." Instead of which, what are you now, and what are your expectations from that world, where piety alone can hope to find such a sequel of life, as will inspire exultation in the retrospect of this introductory period, in which the mind began to converse with the God of eternity?

On the other hand, it would be interesting to record or to hear, the history of a character which has received its form and reached its maturity, under the strongest operations of religion. We do not know that there is a more beneficent or a more direct mode of the divine agency in any part of the creation, than that which "apprehends" a man, as apostolic language expresses it, amidst the unthinking crowd, and leads him into serious reflection, into elevated devotion, into progressive virtue, and finally into a nobler life after death. When he has long been commanded by this influence, he will be happy to look back to its first operations, whether they were mingled in early life almost insensibly with his feelings, or came on him with mighty force at some particular time, and in connexion with some assignable and memorable circumstance, which was apparently the instrumental cause. He will trace all the progress of this his better life, with grateful acknowledgment to the sacred Power which has advanced him to a decisiveness of religious habit that seems to stamp eternity on his character. In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character, it is a grand felicity. The devout man exults in the indications of his being fixed and irretrievable. He feels this confirmed habit as the grasp of the hand of God, which will never let him go. From this advanced state he looks with firmness and joy on futurity, and says, I carry the eternal mark upon me that I belong to God; I am free of the universe; and I am ready to go to any world to which he shall please to transmit me, certain that every where, in height or depth, he will acknowedge me forever.

John Foster.

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